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ECCLESIA ANGLICANA,

OR

DARTONS

Cleare & Protestant Manifesto,

AS AN

Evangelicall Key sent to the Governour of
OXFORD, for the opening of the Church
Dores there, that are shut up without
Prayers or Preaching.

Open me the Gates of righteousness, that I may goe into them,
and give thanks unto the Lord. Psal. 118. 19.

Lift up your heads O yee gates, and let yee lifted up yee everlasting
dores and the King of glory shall come in. Psal. 24. 7.

It is written my house shall be called the house of prayer, but yee
have made it a Den of thieves. Mat. 21. 13.



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S I R,



Alipater King of *Macedon*, being presented with a Treatise of happinesse; and that most sublime, and for his contemplation, answered the Philosopher, the composer of so sweet a pandect, (notwithstanding the superexcellency, and rarity of such a transcendental Systeme,) *Ego non sum otiosus*, I am not at leisure, &c.

And truly *Sir*, I read of *Felix*, (as bad or worse, and therefore merited the most hideous and dismall character, of a most extreame, unhappy man, that he did most incomparably dishonour the glory, of that his place and function, when after that *S. Paul* had made his heart to tremble, with his Gospell-Logick; yet to doe the *Jews* a pleasure, would needs leave him bound. *Act. 24. 27.* Application *S^r*, I shal make none at present,

For if the innumerabilitie of your warlike actions, and your exceedingly preoccupied time and leisure, be so extraordinarily preingaged, with necessitated militaries, as that they cannot seasonably admit of a little view upon so small a tender, I shall sorrowingly doome these my paper overtures, (which indeed ate but a naked prologue, or an innocent and a con-

Act. 24. 27.

*Necessitated
Militaries.*

Vera predicatio
ve bi, verè ve-
neranda. Bern.

scientious Apologic, for the sincere preaching of the pure word of happinesse) to be a very Apocrypha with you more then serious negotiations, and my selfe a nothing.

However Sir, leave not *Paul* bound. Oh let not your unu-
suall power to that, scare Christs holy ambassadeurs, into an
unwilling slothfulnesse, and like wether beaten Marriners, en-
force them to run aground the now wrack't and torne *Con-*
stantine of all their indefatigable studies, upon the barren
sands, of most hatefull and contemptible silence, when rather
with a promised sun-shine, most radlantly beaming forth from
your new enlightned Zodiack, (libertie of conscience in Gods
service, being a kinde of an *Elisum* here, in your judgement,)
they should launch out into religions deep, for the discoveries
of Gods wonders there.

You have ac-
counted many to
be dumb doggs
heretofore, and
will you not
suffer them in
promised times
of libertie, to
bark now?

Truly Sir, the Temple dores of the perishing Law, were al-
waies open upon Gods holy Sabbath, and shall the Gospels
gates in these illuminated daies of yours, be secured and shut
up, with a seeming Evangelicall Percullis; and the preaching
sword?

Certainly, Sir *Peters* faith Sir, is far more considerable, and
of a greater unproportionable value and consequence, then
Aarons holiest of holies, & the dispensation of the Gospel,
then the promulgation of the Law. Now Sir, if that the Tem-
ple of the *Jews* (which indeed was but a meere type, and sha-
dow as I conceive, of our Gospelline. Protestant Church, and
which is as we usually say, in the West, namely at her sun-set
and gon) I say if that this Temple was free, and open for, and
to all religions sacrificers, shall *S. Peters* Church in the East, and
S. Thomas in the West, be irreligiously barracaded, and lockt
up from Christs painefull Gospellers?

Oh remember Sir, that most holy expression of the most ho-
ly spirit in this very case provided, [to wit,] *The Minистра-*
tion of the Gospel must exceed in glory now, such the ministration
of the Law was most glorious then.

And againe Sir, tis most infallibly true, and beyond all contra-
diction, that should some most holy and most piously minded
men

Templum a-
pertum, & Eva-
gelium oper. u?
abst.

S. Peters church
dores shut up in
Oxford and S.
Thomas with-
out a preachrr.

2. Cor. 3. 7. 8.

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men (who in my conscience, rather then they wil turne Apostates, and forswear themselves, will indure, were it possible, a thousand deaths for their conscience sake) I say, (should such most orthodoxe and most profound Divines be coercivelie tongue-tyed, and unchristianly constrained (in this age of pretended liberty,) to lye irreligiously kenneld up amongst the most abhominable litters of our unpreaching dumb dogs, and *S. Pauls* most holy obedientialls, and *S. Peters* most holy supream subjection (two speciall garlands of the Gospel's peace) would consumption themselves into a meere Anatomy, and that rare gift and grace of God, so much spoken of through the whole * scriptu es, and beyond all the sacrifices of our actings and pretentions, would dwindle away, and bee cleane forgotten.

Reliquerunt
domicilia, heres-
ditamenta, om-
nia, submetip-
sorum modo
conservaverunt
conscientias.

Obedientia.

Many Sir, I confesse of our owne cloth and calling, and more too than a good number, doe preach, tis true, and that out of season as well as in, but what doe they preach? Is it Christ, and him crucified? Is it the Gospels golden rule? [*qua mensura, quo judicio? Mat. 7.2.* With what judgement you judge you shall be judged, and with what measure you mete, it shall be measured to you againe. Doe they preach that? Or doe they presse this home unto the erroneous conscience? and apply this, oh this sacred cataplasme unto the poore and weak and extreemly wounded sonle?

Patria amissa
laribusq; vaga-
ri mendicum &
tinuida voce ro-
gare cibos, &c.

Oh Sir, they dare not so much as once harp upon that dissonant, that eare-tingling, and confounding string to them, seeing with *Ahab* they have taken possession, and *Naboth* is dead and gone; I meane their unperjur'd and incomparably learned Betters either dead or as bad or worse, that is to say, in plaine English, *Dispossest, and out of dores a begging.*

Cum a iter a-
re suis & con-
juge moritâ
cumque piâ
matre cumque
parente fere.

No, no Sir, their preaching, I meane the aspiring labours of some of our Diotrefheses, and (as you clearely ken already) is to preach themselves into power and government, into an authoritie (I dare be bold were but Ecclesiasticall Iurisdiction their desired freehold) that hath an intended capacitie, not on-ly to correct the scepter, were it in *Cesars* hand, but to cramp

B. Prideaux,
D. belden, D.
Hamond, D.
Herwood, rare
men with busi-
ness more out-
ted for I know
not what.

the souldier too in his greatest victories; though of late yeares, tis confest, the huge and unlimited bug-bear (as they said) of prelaricall jurisdiction, was the only tyrant that they seemingly covenanted against, whereas a little before with their most learned and then authorized severall Diocesans, they swore directly to maintaine it.

*I would treat
such libell
sweaters to
read Z. ch 5. 3.
4 5. 6. ver.*

Such mens innumerable pretensions *Sir*, to that superexcell-
lent, and so so much talk't of enjoyment, of a most holy *Refor-*
mation, are most discernably apparent to be nothing more, than
Sir Thomas Moores Vtopia, or at the best, but like a *Scottish*
Decoy, or a *Geneva-like stalking Horse*, whereby they may en-
trap the bird, with the more facilitie and approbation.

The Independent partie *Sir*, in my hearing, & to my know-
ledge as well as Royalists Nauseate already at such conceiv'd
insupportable pressures, and I really dare say, rather than their
rigid careere, of domineering like universall Popes, (though in
shew, but little Foxes) should have its full twing, and implan-
tation, would turne *Episcopists* [*contra Gentes*,] and keepe
holy day with a *Liturgy*.

Oh deare *Sir*, you your selfe can sufficiently Rhetorique,
what an unparallel'd plague it is, and an infandous curse and
misery, for our *Antiepiscopeists* (who once cryed so much a-
gainst Popery, as that the very clothes wee wore upon our
backs, and the very meat that went into our mouthes, were
stigmatiz'd to come either from the whores Wardrop, or from
Romes Kitchen) that they should take upon them now to go-
verne, (I will not say to tyrannize over) the weak and tender
consciencs of most pious and conscientious christians; (a pra-
ctise most extreamly prejudiciall, (as they once asserted, and
obnoxious to the whole body of Divinitie,) and more then
that, Most insultingly to compell the broken in heart, to the
strict observation of such innovations of theirs, in the very ser-
vice of God, which God himselfe doth anathematize, in holy
scriptures, and good soules abhominat.

*Agnum in frō-
te, lupum in
corde gerunt.*

*Conscientia nō
debet cogi.*

Truly *Sir*, for your own part (and give me leave to publish
it, without flatterie) yon have had (since my late being in *Ox-*
ford

ford, and that from a generall vote both amongst schollers and Citizens too) the generall applause, for and to be of so much civilitie and mildnesse, to every body, as that we are in good hopes, that libertie of conscience shall not be made a Mock-beggar. Alas Sir, is it not a shame of shames, that the professors of pietie should more obstruct it, then promote it? and impede the servants of the everliving God from the hearing of the word of truth? What and if some congregations be thin, and others are throng'd with multitudes, ought holy men therefore to be offended at the publication of the word and sacraments? What and if the people desire to be edified by a Pastor of their own election, shall therefore that way of serving God, be proscribed for malignant? What if some of our highly exalted Sermonists be not affected as they desire to be, doe you therefore judge it meet, that they should have a Monopoly, upon Divinitie? and a Monopoly upon Churches? & a Monopoly upon mens consciences?

Farthermore, what and if some scandalized for delinquency, have both the Vniversities and the Cities audience, is it therefore either sound Logick or Religion, that evill eyes should be their censurers, because theirs are good? Truly Sir, I remember the Psalmists dictate is, how that God gave the word, and great was the company of the preachers, and is it fit then, or consentaneous to religions equipage (I appeale to your own conscience for indicature) that man should give a word to the contrary, whereby great must be the company of the silenced? Sir, tis heresie, or blasphemie, or treason, or seditious, or scismaticall faction, or an irreligious, and profane, and most scandalous conversation, that should incense Moses against Aaron, and cause him to put him by, that he should not offer the bread of his God. Tis not the love of the people, or the greatnesse of our Congregations, or the flocking of the Vniversitie, or the numerous resorting of the City, for their soules health; that should be a bar to any holy duty. Gods people have great cause to Joy, the more that the Lord is sought after, and when that the feare of the Lord is prest un-

*Vox notoria;
vox Populi.*

*Monopolies in
our temporall
tradings breed a
great distrastio
in this State, but
a Monopoly in
our spiritualties
will breed a
greater upon
the poore soule.*

*Boni bonis
delectantur.*

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to ment consciences, and the conversion of the poore soule
sincerely aymed at, oh how should you even you rejoyce to
be even where such and such things are acted in all godliuesse,
and sobrietic?

Truly Sir, tis the glory of God, and the advance of Christs
holy incarnation, and his most satisfactorie death and passion,
and the flourishing of the blessed Gospell, and the Protestant
faith, and the peace and preservation of this embroyled king-
dome, that we daily preach up and pray for, and should any
depraving natures (whose meere life is lying, palliating their
deceitfull words, with the false and counterfeit dresse of pre-
tended holinesse) enforme the contrary, we stand upon our jus-
tification, and most heartely implore their pardon.

But put case (Governour) that malikious tongues be meare
us, because that the Vniversitie and Citie doe frequent our
Auditories: put case their seats are emptie, when ours are su-
perabundantly replenish't, and that the generality of the king-
dome, thirst after their endeared protestancy: What? shall
therefore the house of prayet want her Angels to declare Gods
messages, and the people of the parish be like the multitude in
the Wildernesse? *Mark. 6. 34. abist.*

Sine duce sine
pastore.

Oh Sir, let neither injurious informations, nor any preju-
dicate opinion anticipate your certaine knowledge, or cor-
rupt your opinion or understanding, or judgement about my
sermons, that I preach't of late in publique.

For certainly had I preach't them before the Parliament, or
Army, or Kingdome, as I did at *S. Peters* in the East, and I
should not have varied one Tittle, in the whole contexture,
but should have deliver'd the very same doctrines, and in the
very same precise termes, as I did then entirely. And besides
Sir, should Gods all seeing providence destine me your eares
Apollos as that I had but opportunitie to speake home unto
the conscience, and I am really confident your choice pallate
in Divinitie, would never a whit disrellish our spirituall coo-
kery, sithence we dish up before Gods people nothing but his
owne quailles and Manna, and how ready still he is to broch
his

Dicatur veritas
rumpatur invi-
dia.

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his spirituall Horeb, for the satisfaction of our spirituall thirstings.

Believe it Sir, we preach not our own inventions, we dawb not the people over with untemper'd mortar, wee are no weather-cocks in Church, or out of Church, wee stand to our first principles, and we abhor as much as we doe even Hell it selfe, to divine lyes, saying thus saith the Lord, when the Lord never spake it.

Tempora mutantur, sed non mutantur in aliis.

That which we publicquely remonstrate before God and the holy Angells, and before Gods own people and his congregations, is the most holy breathings of Gods own most holy spirit and not of ours, the most sacred rule of his own most blessed will and pleasure, and not of ours, the most holy character of his own eternall iustice, and not our unrighteous bablings, & the most indeleable *Magna Carta*, or *Court Rolle*, of his own Saints and servants most incomparable benedictions, and not the naked ordinances of our most vaine imaginations.

Seriously Sir, we would most gladfomely (and in the very integritie of our hearts be it spoken) and with a most willing alacrity, shew our selves to be the most luminating lights of the world, did we not most unhappily here and there meet with some certaine extinguishers, that have a delight to darken us, and to quite snuffe us out. Againe we would painefully plough up the most rockie and the fallow fields of this untoward and crooked generation, were wee not muzled when we should tread out the corne. Wee would most cheerefully prove our selves to be the salt of the earth, were we not most uncharitably deemd to be unfavorie, & throwne out unto the dunghill.

Vos estis sal terræ.

In a word Sir, were there not some of our owne cloth and calling of *Esops* dogs disposition, that neither would eate hay himselfe nor suffer the poore horse to doe it, and without all scruple or controversie, there would not be a Church in this Kingdome, but would be furnished with her preaching Angell; whereas now oh tell me (deare Sir) what a number both in London, and in *Torke*, & in the *Universities* (which is a foul shame, and a reproch especiallie) and in *Worcester*. and in *Glo-*

Curæ leves loquuntur, ingentes stupent. Remember how this once was construed.

cesser, and in all cities and countie of the Kingdome, that are quire destitute of Gods holy word, and Sacraments.

Now truly Sir, when most sadly and seriously I dive into some thoughts for such accustomed praesises, and that my most grieved soule makes an exact entrance into the narrow disquisition, and consideration of so great a famine, of so many Church dores shut up, so many parishes without a pastor, and of such a scantnesse or scarcitie of most holy preaching in many places; and the originall cause I finde at length thus, Some of our famous pulpit men, whose greatest learning is to get into the [Learneds Livings] are so covetous and for filthie lucre, as that they account it an undervaluing for them to lend an care, to the low musique of those Bels, that ring not two hundred pounds, or a hunder'd a yeare at least, whereby we easily perceive that where the Benefice is small, and the Tythes in an Impropiators pocket, there the church dores must be seal'd up, rather than they will officiate there, and the people turn'd agrazing without Sacraments seaven yeares together.

Mark this.

*This makes me
to feare a most
dreadfull
mine of the word
in England.
Amos, 8. 11.*

*S. Paul counted
all things dung
for the know
ledge of Christ
and so must we.
Phil. 3. 8.*

We Sir now for our parts, who are not asham'd of our bonds, who patiently undergoe at present, and with Gods assistance shall for the future too, all crosses for the crosse of Christ, that without repining, submit to the losse of all things, for the testimonie of a good conscience here, valuing the crowne of glory, far beyond the whole masse of vanitie, oh take notice Sir, that we doe so long to performe our functions in the dispensation of Gods holy word, as that we thirstingly cover after the erecting of Gods holy Tabernacle, though we bring but Goats haire to the building of it; and rather Sir, then we will shew our selves such ungospellicall trivants, as to stand all the day idle, when we should sweat for it in Gods vineyard; be confident, and full assured, that wee will into the high waies, and hedges, that Gods feast may be full, and labour that all may have the wedding garment, and that none may become speechlesse.

The lyme-twiggs of preferment Sir, hang not about our heeles, we set more by the Lords small and little flock, then by the

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the worlds richest and biggest fleece; *Judas* his thirtie peeces cannot make us to betray our Master, nor *Achan*, stolne wedg tempt us to forsake our God. When wee light into *Pharaohs* thraldome, we are faine to make brick without stubble, and when we speake against *Herods* lust our heads must be daunc't off next. Miserie and calamitie are entayl'd upon our Ministry, and tis as homogenous Sir, to that christianitie we professe, for to take our crosse willingly, as to follow our most blessed Saviour cheerefully.

Mat. 26. 15.
Josh. 7. 21.
Exod. 5. 18.
Mat. 14. 10.

All that we desire in this world, is that we may preach the word most purely, for such as preach Christ out of envie, will be most grievous loosers by it in the end. When our Churches are ingross'd by our superintendants, we resolve the fields and the high waies shall be our pulpits next, and truly sir, rather then we will be negligent in the service of the everliving God, or perfunctorily desert the most pious and laudable execution of our most high and holy calling, wee will to the sea shore, that the very waves may roare out our painfullnesse, and the unstable waters attest our integritie and perseverance.

Vx mihi si rō
prædicaveto, in-
quit Apostolus.

Meanes we look not after, for that is scarce enough for our Ecclesiastick reformers, and for those that study our goods; that which must support us, as I say, in particular, will be the uncertaine revenue from cold charities exchequer, either at the Church dore, or elsewhere; for now *Wicklifs* old doctrine is reviv'd anew againe (to wit) *Our salarie must be almes in poverty,*

Wicklifs do-
ctrine from the
words freely
you have receiv-
ed freely give

But deare sir, tell me, I beseech you, what you think is become of the pluralities that once our Diotrepheses cry'd down for antichristian? What think you? are they not [*in verum natura*], are they dead and gone? Doe not our Calvinistical Directors pretend to those sacred morsels as much right as once the Mitre did, or the surplisse, or the Dean & Chapters power?

Truly sir, their holinesse I will warrant you, can most greedily swallow such sweet bits as these, without any sin at all in them, though twas a deadly crime in others, and in an high degree abominable.

What was a
most heynous sin
in us is no sinne
in them at all.

And againe, sir, their workes they know to be so superabundantly meritorious, having a saintlike proprietie to all the good things of the earth, as that in point of preferment they conceive they may spotlesly parte amongst themselves, [*viz.*] *And why not that? And why not more?*

Now I will not say sir, good luck have they with their honor, or ride on still, because of the word of truth; for truly, they ride on too fast, and *Iehu*-like, drive on too furiously & therefore my Christian oblation to my God for them shall be, that they may conscientiously lay to heart their former oaths and undertakings, as once *Aaron* did his, after that (to please the people) he had polluted himself with his moulten Calf, *Ex. 32*

But alas and thrice alas, why doe I trouble you, you, you sir, with these sollicitudes, & meere impertinencies? Tis the church dore at *S. Peters* in the East, that I so vehemently knock at, & that I would have open to all believers both in the Vniversity Citie and Countrey. Oh sir, shall not Gods house be frequented by his Saiuts, and upon Gods own daie? shall not Gods holy word and sacraments there, have free passage as in other places? If I be not the man, oh let your providence get another to officiat there; for my part I can live (God be blessed for it) and have more meanes than that prisoners pittance, in any part of all the christian world, Alas tis not lucre but my love to them I doe this; there is very little to be had for maintenance, your judgement can censure it, not halfe enough to maintaine a preacher. Take notice thereof sir, I look on them, as Christ did on the multitude, *Oves sine Pastore*. Even sheepe without a shepheard. *Mark. 6. 34.*

But you will say peradventure that the Colledge should take care for that, and that it is [*extra spheram*, and our of your orbe to progresse in such a motion. Truly sir, tis confest and granted that others should carry on this overture, and make it their [*hoc agere*] to see Gods house provided for. But what of that? What and if *Aaron* and his sonnes being set apart, for the Priests office be uncleane and unholy, must not *Moses* by his authoritie wash them at the dore of the Tabernacle? sir,

tis

*Because of aibes
the land mour
neth.*

*S. Peters church
in Oxford.
Porta patens
esto, nulli clau-
deris honesto.*

*Exod. 29. 4.
Aaron did need
washing.*

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is the glory of Magistracie to advance pietie to its purest lustre; but in case the magistrate & those concerned now should not minde this holy work, but minde themselves, and forget their God, nay should they rather retard so great a blessing from the people, than any way give a countenance, or an approbation to the same; oh then sir, what an honour would it be to the sword, should it unlock those dores, and welcome in the king of glory, that hath beene shut out a great while?

Sweet sir, let it then be farre from your power and jurisdiction, to imprison Gods holy word & sacraments, or to cause the candlestick to be broken & dash'd to peeces. Suffer Gods owne people to enjoy their own parish Churches. They have a right and a proprietie to those holy places, more then common or ordinary. Their Churches upon Gods most holy Sabbath, are Gods peculiar Market houses, where the servants of the ever living God may buy Wine and Milk without shony and without price. Yea they are Gods most royall exchange where we get gold for drossie, and pearles would wee but leave our puddles.

Dies Dominicus Dei nundinum.

Should you exclude them thence, where would you have them goe? Conventicles they will have none, as long as Gods house is standing; Tavernes, and Tap-houses are to bee shunn'd upon Gods holy rest. Where then? Would you have them to be idle & to be unprofitable servants in Gods harvest? Oh sir, believe it, and take it for a certaine truth, that spirituall sloth upon Gods day, and the more when they are debard from Gods house, is an abomination in their eyes. Their poore soules would faine sing their *Te Deums* to their God. sith Atheisme is so rife in England, and would faine warble forth *Maries Magnificat* by reason that the Dietie is so lessened by Heretiques, and Nullfidians.

To be brieft then, suffer the people of God to enjoy their religion; the very Turke will doe it, to those that are his Tributaries. Suffer them to use their libertie of conscience as you desire rouse yours, for the *Parliament* hath alwaies promised it. They are willing to repaire Gods house, willing to main-

Christian charity will enforce a man to these things.

raine their Minister, desirous of the word and sacraments, and willing to embrace the truth. Oh therefore let not your inhibition be a *Remora* to retard their pietie, let them not be driven to seek to and fro for the food of their poore soules, when Gods glory is the [white] they shoote at.

For my own justification sir, that which I have divulgd before God and Angels and Men, I have had warrant for, from the word of truth. Hath any one taxt me of sedition, or blaspemy or heresie? I desire to appeare face to face. Doe I meddle with state matters? Alas my way as thousands in this kingdome will freely attest unto you, is the waie of peace. Sir, I pray for peace, and I preach for peace, and I long for peace, & I studie for peace, and I am confident (notwithstanding the worlds opposals) I enjoy the God of peace.

Again sir, pray tell me, am I a ring-leader of any sect in the Univerſitie? Are not the soules and consciences of diverse pious and holy christians both Schollers and Citizens troubled, that they cannot enjoy him in the Gospell, whom they desire should preach to them Christ Jesus? Infallibly sir, as the blood of the martyrs is the seed of the Church, so the repressing and restraintment of our Protestancy, makes thousands the more to hunger, and to seeke for it with most sharp affections: Sir, wee abhorminate Popery, we act not the part of Jesuits, mutinies and disturbances we detest even as the hell it self. Our congregatiōs loath divisions, for we ayme at the kingdomes quiet, and there are no disaffected strivings that come within our labours. Farther did you ever heare that our holy meetings were stigmatizd with factious sermons? You will say I draw the people, and I pray God I may still to God ward. The mystery of godlinesse is explained to mens tender consciences, else wee speak not mystically as you perchance may censure: God forbid then sir, that jealousies should put out the Gospels candle, or that needlesse feares should remove her candlestick.

To conclude sir, are we guiltie of state - Invectives? Alas sir, he is neither christian nor divine, that with the holy Archangel, cannot refraine from railing accusations, be it against the very

*Let me know my
accusers that I
may entreat
God to forgive
them by name.*

*I doe intend
(God W. ling)
to print all my
Oxford Ser-
mons, that the
kingdome may
read my inno-
cency.*

very Devill of hell. Truly sir be pleased to know then, our course is to beat down sinne that hath so ruind the three kingdoms, and to cry up love that is so much wanting in all three; and had our Church and State incendiaries or our most furious kindle-coales (that preacht *(Curse yee Aserox)* but sincerely layd to heart the price of blood, and what a fearefull account they are to make for shedding innocent blood themselves, when they should have preacht [blessed be the peace *Makers* *Mat. 5. 9.* had they cryd up [that a kingdom divided cannot stand *Mark. 3. 24.* when that their doctrines were continually *fight, fight, and destroy* till that your enimies lick up the dust, and I am confident sir, our swords long agoe had beene turned into mattocks, and our speares to pruning hooks, yea we had sate every one under our own Vines, and under our own Fig-trees, and had eaten the fruits of our own labours, at our own tables, with peace and happinnesse.

But I pray God forgive the Clergie that have egg'd men unto blood, I pray God it may not be laid to their charge, when their soules shall come to answer for it, before Gods great Tribunall at the last day. And in the interim, I desire them as brethren and in the bowels of Christ Jesus to study the sweetnesse of peace, in the bond of love, to study to love their enimies, and to blesse their enimies, and to doe good to their enimies, & to pray for their enimies. *Mat. 5. 44.* to study againe (if it be possible) to live peaceably with all men, and not to study revenge. *Rom. 12. 11. 19.* & then the God of peace and love will dwell with them. *2. Cor. 13. 11.*

In fine worthy sir, judge of me as God shall give you light. You & I one day shall come before the most righteous judge, that will judge us both. My crime at present (it seemes) in your eyes) is for standing to my first principles, & that I have serv'd God, in *Oxford*, as we all did before the warres. Truly sir, for this imputative offence, I appeale to my God for judgement, crying earnestly unto him, with a

Te Deum laudamus.

Te Dominum confitemur.